The Inquirer

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THE UNITARIAN ARGUMENT

THAT Jesus of Nazareth was "unequivocably human" is the conclusion of an article, which appears overleaf, written by a Unitarian minister. Whatever may be said about the argument, it is at least of such a nature that whatever may be chosen in religion, this choice—that of the argument—is clearly open to reasonable men. There is nothing perverse or odd about it. With scrupulous care it examines the difficulties of Jesus being God as well as man—in the Christian orthodox sense—and comes to the conclusion that the God-Man is impossible. This is at least as convincing, and if the underlying note of the article is heard, at least as fulfilling a religious commitment as any other. Yet this choice is surprisingly enough little known. And one of the reasons for this is (apart from the fact that many people have never heard of it) that men want a tangible image of God. It is impossible for many Christians even to think of God apart from the person of Jesus of Nazareth. For if God was not tangibly expressed in that historic figure where then is he? Most Christians have been brought up to think of Jesus of Nazareth as God. It is a matter of spiritual difficulty, because of all the personal associations, to think otherwise, particularly when the effort must be made to think of God in some other form. This is not a light matter if religion is to be taken seriously. It means that religion has to be lived through personal experience, and not everyone wishes to do that.

The Twentieth Century

But it is quite certain that in the twentieth century the effort has to be made. To assume that men can sleep-walk into a new world, free of hydrogen bombs and famine, and that this can be done without a glance at the fundamental convictions of religion, is to assume that everything that life has to offer can be attained by, as it were, pressing a scientific button. Everyone knows that this is nonsense, but not everyone wishes to stop playing with the nonsense. Religious convictions sooner or later must be looked at, and since we are in the twentieth century they have to be looked at with contemporary experiences.

The paramount question of religion of this century is an old one asked in a new form, "Where is thy God?" And the new form is that of scientific inquiry, an inquiry bred in the bone of every thinking member of a new civilization. That is true, says scientific inquiry, which can be tested as fact. And if the statement is made, "God exists", scientific inquiry wants to know what is meant by the statement. What is meant by God? *How* is the statement meant? What on earth is meant by exists? Until answers are provided to these questions, says scientific inquiry, then the statement is meaningless. The answers have to be given by those who use the statement. It is no use appealing to a kind of hidden knowledge or experience assumed to be unknown to the questioners. For that assumes that no rational communication can take place; and that, sooner or later, means the end of any religion which can appeal to reason.

Religious Thinkers

It is to the credit of many religious thinkers that the questioners are being answered, and indeed, pushed back upon their haunches when many of them have anti-religious emotional weapons to wave—as a good many of them have. To the credit—for it is so easy in religious argument to fall back on esoteric knowledge. It is still so easily done.

A new and careful attempt to provide an answer to what is called the scientific outlook is to be found in a just published book, "Religion And The Scientific Outlook", by T. R. Miles (Allen and Unwin, 21s.). Mr. Miles deals specifically with the questions which come from what might be described, scientific philosophy. He meets these philosophers on their own ground. He knows what they are talking about. He accepts their method, and ruthlessly applies it in their own way. He ruthlessly applies it to a number of traditional religious beliefs. Mr. Miles, by a process of elimination, creates for himself a new symbol, image, or experience of God. It would be unwise in a review to attempt to describe it, for the arguments which lead to it would have to be left out. A suggestion of it may be found in the quotation—which he does not use—"If thou didst go to nature and asked nature how she worked she would reply, be silent, even as I am silent". And in religion this silence can be understood and described by parable. Mr. Miles regards the Gospel of John as one such parable.

One reader has found this book of the greatest value. The Unitarianism described overleaf in this issue comes through Mr. Miles' test. He writes of it although he does not use the capital U.

The revolution in philosophy during the past fifty years, so far from discrediting religious belief, is establishing it upon a new firm basis in a scientific civilization. But a price for this has to be paid. It is simply the price of truth. Mr. Miles shows that it is not an easy one, but that it can be paid, and should be, without the loss of faith.

FAITH AND UNDERSTANDING

JESUS AS GOD INCARNATE

By Arthur J. Long

TO affirm, as traditional Christianity does, that Jesus was God Incarnate, seems at first sight to be comparatively simple and straightforward. But as Christian apologists all down the centuries have discovered, it is not in the least simple, and the ramifications and complexities of Christological doctrine are seemingly endless, abounding in such obscure terms as Monophysitism, Monarchianism, Theopaschitism, and Nicolaitanism. (It is always interesting to reflect that the adherents of the World Council of Churches, in affirming their acceptance of Jesus Christ as "God and Saviour", are probably guilty of the heresy of Modalistic Monarchianism.)

One of the more interesting by-ways of Christology—and one which has only emerged in comparatively recent times—is what is known as the doctrine of Kenosis. The word *kenosis* means literally "emptying" and it is taken from the Greek text of the famous passage in Philippians, where Paul, when describing how Jesus took on human form, says that he "*emptied* himself" (II. 7). In essence, the doctrine of Kenosis is an attempt to reconcile the idea of Jesus as God Incarnate with some of the recorded facts of his life. It springs in particular from an increasing awareness of the very real human limitations ascribed to Jesus by the Gospels. In its modern form, it dates only from the 19th Century, and was first propounded by certain Lutheran theologians (notably G. Thomassius, 1802-75) who held that God the Son, when he became man, abandoned and emptied himself of some of the attributes of deity, such as omnipotence, omniscience, and cosmic sovereignty.

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For anyone who adheres to the orthodox conception of the person of Jesus, the problem is obviously a very real one, for the Gospels make it quite clear that mentally, Jesus was a child of his time. He took for granted the existence of demons and evil spirits, and appears to have believed that they were the cause of disease. It also seems that he believed that the world was very shortly coming to an end. If the Gospel records mean anything at all, then he was clearly not omniscient. We are specifically told that he grew in knowledge as well as in stature. He frequently asked questions with the obvious desire of obtaining information, and he sometimes displayed surprise at the obtuseness of his hearers. Modern critics have pointed out that he also based an argument (Mark XII. 35-37) on the supposed Davidic authorship of Psalm 110, a psalm which all competent authorities now consider to be a late Maccabaean composition. (Some would no doubt argue that this very fact is a final refutation of the theories of the higher critics!) Nor was Jesus omnipotent. We are told that he could not perform miracles where there was unbelief. It is interesting to note that the Gospel writers themselves were apparently aware of the problem to some extent, for the later Gospels tend to tone down the human limitations of Jesus. This in itself, of course, is a confirmation of the reality of such limitations.

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Jesus then, was not omniscient nor omnipotent. How then could he also have been the Eternal God who is almighty in power and wisdom, and who changes not and can never be taken by surprise? The obvious answer, needless to say, is that he was not—but this, clearly, is not the answer most likely to occur to orthodox Christians. Even the early Christian thinkers, of course, were not unaware of the problem. Some took refuge in the notion that there were two quite separate and unrelated natures in Jesus, and that the limitations belonged solely to the humanity of Jesus. The official Christian view of the dual nature of Jesus as defined at the Council of Chalcedon (A.D. 451)—perfect God and perfect man—comes perilously near to this, though it is in effect ruled out by the conception of "two natures *in one person*". But how two natures can exist in one person has never been satisfactorily explained. The more common way out of the difficulty which the doctrine of Kenosis seeks to solve, is the bland assumption that any ignorance or surprise displayed by Jesus were merely feigned. When Jesus disclaims knowledge of the date of the Last Judgment (Mk. XIII. 32), says Cyril of Alexandria, he "for the profit of his hearers, pretends not to know, in so far as he is man".

This clearly will not do. From the technical point of view, it makes the mistake of denying the reality of the humanity of Jesus. It would seem, therefore, that, for the orthodox, there is no real alternative, apart from Kenosis, and it has not lacked enthusiastic exponents in modern times. These have included Bishop Frank Weston (1871-1924) and the distinguished Anglo-Catholic social reformer Bishop Charles Gore (1853-1932).

The advantages of Kenosis are said to include the emphasis which it places on the divine sacrifice entailed by the Incarnation, and its recognition that the divine element in the nature of Christ is ethical and spiritual rather than metaphysical. Unfortunately, most of the theologians are still a little uneasy, and there are those who now take refuge in the very difficult conception of a single consciousness working simultaneously on two planes—the human and the divine. An obvious practical difficulty in the idea of Kenosis can be put in the form of a question. If Jesus emptied himself of his divine attributes when he became man, did he himself, in his lifetime, ever know that he was God?

The notion of a God who did not know that he was God, seems to be extremely queer—but perhaps not more queer than that of a God who knew he was God but yet lacked all the essential attributes of deity. Some even more formidable problems have occurred to those who have taken their orthodoxy seriously. What happened, said William Temple, to the cosmic functions of the Word during the days of his flesh? (It must be remembered that orthodox dogma ascribes some very vital functions to the Word, the Second Person in Trinity. He is the instrument of creation and the very existence of the universe depends upon him.) What did happen then to these functions? F. L. Godet, a 19th Century Swiss theologian, suggested that they were temporarily taken over by God the Father. To an outsider, this seems reasonable enough, but N. P. Williams, a famous Oxford theologian, dismissed it as "mythological and tritheistic".

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Here, surely, is the supreme irony. What better description could one have of the whole elaborate edifice of orthodoxy than "mythological and tritheistic"? Dr. Leslie Weatherhead has recently said that he wonders when we shall put religion in the same mental compartment as common sense. If the doctrine of Kenosis will not do, then surely the only alternative is the simple Unitarian conception of an unequivocally human Jesus—a man approved of God, full of the Holy Spirit, who went about doing good.

A LAYMAN'S NOTES

By A Lay Contributor

ROBERT BURNS was born at Alloway, near Ayr, on January 25, 1759, and died in July, 1796, at the age of only 37 (incidentally, of cardiac rheumatism—if that is the correct medical term—and not of any ailment caused by riotous living). So we have recently been celebrating the bicentenary of his birth, and there has been quite a spate of prose and poetry (well, verse, anyway) to mark the occasion.

Of all the tributes I have seen, the most charming is one which has surmounted the language barrier in a remarkable way. The writer is a Russian, Samuel Marshak, who lives in the U.S.S.R.; he has translated the poems of Burns into Russian, and he was over here in 1955, when he paid a visit to "the Burns' country". At the bicentenary celebrations in Moscow, he recited a poem he had written for the occasion in English (or should I say Scots?), including the following lines:

Fair falls your anniversary,
  Beloved ploughman poet;
Two hundred years you are today,
  But, man, you do not show it;
You're still as young as e'er you were;
  Some things Time cannot wizen;
In heart, you've lived full ten-score years—
  On earth, a bare three dizen.

I think I prefer those lines to the Poet Laureate's effort in *The Times* of January 24: Mr. Masefield did use a characteristic Burns' metre, but his lines never seemed to take wing and rise off the ground. Or is it simply that my Caledonian blood was frozen by one of the rhymes in this stanza:

All Scotland moulded him; the rocks
The granite that defies the shocks;
The Lowland oats; the burns, the lochs,
    That salmon swim in;
The Race, renowned in Nature's stocks
    For lovely women.

Let us hope that "lochs" is a misprint for "locks". Do salmon swim in locks? I don't know.

For many people, I know, the effect of the widespread and uncritical Burns' cult is to induce a feeling that they never want to hear him or his works mentioned again. To them I would just say that I sympathize with that feeling, but that "the quest for the historical Burns" can be a fascinating enterprise, and one peculiarly appropriate for Unitarians. Not only was his first biographer, Dr. Currie, a Unitarian, as the Rev. A. B. Downing has recently reminded us, but his impatience with the bigoted orthodoxy of his day should evoke a welcoming response from modern religious liberals. I found myself making "the quest" almost by accident a few years ago, after stumbling across two most readable books which cut right through the blind piety and myth that have grown up round Burns's unique and human personality. These were *Selected Letters of Robert Burns* (in the Oxford World Classics, 1953), and David Daiches's literary biography, *Robert Burns* (1952). I believe that a scholarly new Oxford edition of the *Poems* is in active preparation.

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I was delighted to read Mr. Peter Hewis's account of the way in which he insisted on being classed as a Unitarian when he joined the Army. I remember the number of times I had to spell the word myself, when I joined up in 1939. Queen's Regulations make it quite clear that a soldier's religious denomination "will be classified for all purposes in accordance with his own declaration on the subject"; and there is an Army Council Instruction somewhere which gives a list of approved abbreviations of denomination names to be used on identity discs, and the list includes "U" for Unitarian.

Another interesting provision in Queen's Regulations is that when a soldier "has it in mind to change his religious denomination", he should make an application in writing to his commanding officer, "who will at once communicate this notification to both the chaplains concerned". The change does not become operative until a month has elapsed.

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This provision once caused a little difficulty in an anti-aircraft regiment in which I was serving during the war. A Gunner Smithers (that was not his name) was posted to us from another unit, and his documents showed his religion as "Freethinker". His new battery sergeant-major, who was a man of somewhat limited ideas, looked up the Army Council Instruction on identity discs, and found that there was no approved abbreviation for "Freethinker". Rather than put the country to the expense of spelling "Freethinker" out in full on Gunner Smithers's identity discs, he told him that he must choose a denomination from the list of approved abbreviations, and then he must apply to the C.O. to change his denomination to that one.

In due course the C.O. received an application from Gunner Smithers, desiring to change his denomination from "Freethinker" to "Unitarian" (which he had chosen, not from any conviction, but because it seemed the least unsatisfactory of the denominations which could boast an approved abbreviation). The C.O. referred the matter to his adjutant. The adjutant was a stickler for doing the right thing, as required by King's Regulations. He was also a Unitarian.

Soon afterwards, a solemn letter, drafted by the adjutant and signed, after some brief hesitation, by the C.O., was received by brigade headquarters, and rather hastily passed on by them to divisional headquarters. The letter recounted the request of Gunner Smithers to change his religion from "Freethinker" to "Unitarian", pointed out that the change could not take place until one month after the request had been notified to "both the chaplains concerned", and asked how the requirements of King's Regulations were to be complied with.

The C.O. next received a visit from a jovial Methodist padre of exalted rank; after a visit of half an hour, he was ushered to his car, laughing heartily, and saying, "I *told* the chaps at Division that it was a leg-pull, but they all took it deadly seriously!"

A few days later, the brigade major wrote to the C.O. saying that in the special circumstances of the case the divisional commander had agreed that the requirements of King's Regulations 1265 (a) need not be fully complied with, but that this was *not to be taken as constituting a precedent*.

Views, News and Notes

By A. B. Downing

THE President of the American Unitarian Association went back to the U.S.A. with some interesting reflections after the reopening of our Essex Hall. To Dr. Greeley this historic re-building, on which our Unitarian community has lavished so much money and so many hopes, was, above all, a symbol of our *potential* strength. That strikes me as a profoundly true judgement of the matter.

The symbolism of Essex Hall, he reminds his fellow Americans, "is being duplicated literally every week in America, and in every part of America". In six weeks recently he has attended nine services "where buildings needs or accomplishments were being celebrated". The architectural and building records of our American brethren are frankly astonishing. They range from "attractive, entirely new modernistic plant" in Palo Alto in the West to new parish houses, parlours, churches and parsonages in the East. "Everywhere one goes, the enthusiasm runs high" in capacity congregations, campaign dinners and a multitude of expansionist enterprises. Never did American Unitarianism encourage us more by its example and exertions, especially when one remembers that much of the radical preaching and witness of American Unitarians does not fit easily into the contemporary conformism of American society.

They have their problems of course. Expansion no less than adversity brings its strains and tensions. Some of them will get an airing at the May Meetings this year. They do not only spring from uncertainty about ultimate objectives. We here in England have plenty of strain and tension to experience before we, too, become clearer about where our movement is going. In America, tension is evident more particularly in the machinery of central administration.

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There is a move afoot, indeed a report has already been made, about what exactly is and should be the chain of authority in Boston. One authoritative writer in the Unitarian Register has called it "the administrative dilemma that exists in Boston", for there is a strange lack of clarity in what one might call the frontiers of responsibility.

The chief executive of the A.U.A. is the President, who is, theoretically, responsible to the Board of Directors. This Board has "charge of all business". Our American friends are finding it hard to define the borderline between the executive powers and initiatives of the president on the one hand

and the responsibilities of the Board of Directors on the other. It looks like being a very thorny problem. The May Meetings in Boston will probably not be as exciting as those last year, when there was the famous electoral contest for "the great office of president", but they are likely to see much debate and controversy. Where there is life there is criticism! It is not easy to reconcile the pervasive role of the president with the executive and policy powers of the Board. In our small movement in Britain these difficulties do not assume the same proportions. It would perhaps be different if we, too, were engaged on an expansion programme (as the Americans are) of well over £1 million.

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I was staggered to learn the other day that 13 years ago we had 220 ministers on the active list and now we have only 169! If this continues, the day is certainly not far distant when we shall have buildings and no ministers in several important areas of the country. Can anyone wonder that some of us are apostles of far more aggressive tactics, in which we valiantly assert our differences from Orthodoxy rather than sentimentalize over our similarities to it? Not everyone, I fear, will like that remark, but it is worth thinking about. For my part I cannot help but think that new laity rather than new ministers is the key to our survival. Only then will survival give place to expansion.

It's about time we had a Unitarian Society, of no matter how few people and run on no matter what lines, in every large town in the country. We have become bemused with the mesmerizing thought that our movement depends upon ministers. I wonder to what extent it really has? Probably we should find that any serious surge of new activity starts with a ground-swell of individual interest and concern, rarely with pulpit voices. If we remaining ministers are worked to death by growing numbers of Unitarian layfolk all over the country, so much the better! That is the time when we can begin to hope to recruit new ministers, paid for out of more and more new money coming in from fresh people who will have no inhibitions whatever about Simplex Envelope Schemes. That is my own optimistic outlook anyway. I regard my Unitarian ministry as my chief contribution to this exciting technocratic age. You cannot make any contribution to the times unless you know what sort of times they are!

YOUTH AND THE CHURCH

By Peter Hewis

(Mr. Hewis concludes his three articles.)

MY last article about churches I had visited, mentioned the fact that every congregation was really striving to increase itself. Indeed they are, but practically every one of them seems to neglect one section. That section is the most important one any church can have—youth.

Of the churches I have visited in the South of England so far, only one even has a Sunday School let alone a U.Y.P.L.; that church was Essex Church. On looking in our General Assembly Year-Book, I find that out of 245 congregations in England, only 156 have Sunday Schools! At the moment I have no figures for U.Y.P.L., but at a rough guess, there are probably about 40 to 50 branches. A church without a youth club makes no difference to me personally as I do not go for a youth club, but to me as a member of the Unitarian Movement, it matters a great deal, indeed more than anything else. Something for young people, call it what you may, can mean whether or not your church lives or dies. Ask yourself honestly, where will your church be in twenty years' time? If it has no one coming to replace or augment older members, then probably the G.A. Year-Book will record, "Blacktown—Services suspended". The cause could be put as, "Lack of interest by older members in keeping their church alive". Being a young person from Horwich, I have seen the difference both a strong Sunday School and a U.Y.P.L. can make. They may never do anything spectacular, they may never have anyone above the average at anything; what they do is assure us that their church keeps on for one more generation.

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Out of a youth group, perhaps thirty strong, you may get only four or five really keen churchgoers, but they can put new life into your church. One of our ministers told me that merely to see a 'teenager in chapel gives many congregations a shot in the arm. Often I think it works both ways, for young and old can offer much to each other. If young people are willing to take jobs on, then older members ought to trust them. Possibly a reason why many congregations lose young people is because of lack of trust. At Horwich our U.Y.P.L. has decorated several smaller rooms and the schoolroom, helped to re-wire the church for electricity, kept the notice board up-to-date and done many other seemingly small jobs. That example is not to praise my home U.Y.P.L.; it is to show youthless churches what youth really can do.

No doubt by now many of you readers are telling the "Old, old story": "Young people won't come to church". If they won't, then whose fault is it? In these modern times there is so much competition that there are only about three things open to us.

First, we can take the church to youth, e.g., give talks at open youth clubs, visit Scouts, Guides, friends' and neighbours' children, etc. Second, we can make the church attractive to young people. When I used to go to Sunday School and church (an orthodox one), I was very often bored to tears, mainly by out-of-date talks, wrong approach and regimentation. Therefore, we must have occasional youth services, sometimes with young people reading lessons and taking part in other ways. A third idea if we cannot get them to church is to tackle it a different way. By this, I mean, for example, to hold a youth meeting in the home of a member interested in youth, perhaps just a few young people belonging to friends. Find out their hobbies, interests and their attitude to religion, in between rock 'n' roll records if you like. Don't invite them to church to start with, get them wanting to come if you can. One of my friends got me to church by telling me I could take my brass band records to play after church. However ridiculous it may seem, it got me there!

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When I became a Unitarian I read a book which included these words, "There is not a single church where a youth group of some kind could not be started". At first I thought those words were exaggerated. Think about it yourself. Are they? As far as I can see, they are perfectly true. What every member of our movement needs is to read "Young People in the Unitarian Church", by Raymond Hodkinson, B.Sc. To me this book is the best and yet the most neglected book our Lindsey Press has on sale. Why not read it?

You may be the one to give your church a new lease of life. Best of luck in your efforts! We young people are a weird lot but we are a set of triers.

Lastly, I would like to say how much I have enjoyed writing these articles. I only hope you have enjoyed reading some ideas of an unusual young Unitarian. Our band is going to Cyprus soon so if I write another article I will tell you what the Unitarian Church is like out there! Perhaps Archbishop Makarios can be persuaded to write an article for us!

Good luck, Peter!—Ed.

Southampton: The Unitarian Church of the Saviour was attended on Sunday, January 18, by the Mayor and Mayoress of Southampton, Alderman R. G. H. Hammond and Councillor Mrs. I. D. Hammond, in their official capacity. It was unfortunate—both for himself and Southampton congregation—that the Rev. Lawrence Redfern should have fallen a victim to influenza, which prevented him from conducting the service on this civic occasion. Mr. P. J. Pitman, B.A., was in his stead, and gave a worthy exposition of Christian responsibility to public and civic work, from which others might benefit. He instanced the example of Rev. Edmund Kell, M.A., the church's first minister.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Short Answers Wanted

SIR,—I wonder if I might be granted the hospitality of your columns to ask if members of congregations could give information which would be helpful to me—and I am sure to other ministers, too?

Let me tell a true story. Some months ago, a lady started attending my church; she came from a considerable distance, and one day she asked me if I would come to tea at her house, have a chat, and explain to her something of the real meaning of Unitarianism. I did so, and apparently satisfied her, for she continued to be a pretty regular attendant at services. Then a few weeks ago, she ceased coming. I wrote her a letter, asking if anything had upset her, and telling her that she had been missed. I have just received a reply. While kindly worded, it amounts to saying that some sermons have driven her away—including one on what she calls "a book by an eccentric American". She had first been drawn to the Church by helpful and comforting sermons, she says, but some merely irritated and ruffled her.

The sermon on a book "by an eccentric American" took a bit of identifying; I then realized that it was a sermon on the meaning of human personality, a good deal of the material of which was drawn from that fascinating book, *The Search for Bridie Murphy*, which I am sure many of your readers will know. This sermon, incidentally, created much interest, and led to considerable discussion among members of the congregation.

Now the question I would like answered by thoughtful laymen and lay women is this: What do you want in a sermon? Do you want comfort, or do you want stimulus to thought? As a minister, I have always tried to vary the approach, one week preaching on a topic of the day, the next week on some eternal truth of our faith, the next week, perhaps, on some controversy which is disturbing theologians; I have always tried to avoid the charge of preaching the same sermon in slightly different words on fifty-two Sundays out of the year. The lady whose letter stimulated this note of mine apparently wants something like soothing syrup each week; what do others want? I wonder if a few people could provide short answers to that.—Yours,

Unitarian Minister

The Birth Stories

SIR,—Over forty years ago, when I was a "local preacher" in the Primitive Methodist Church, I was threatened with "liquidation" by the elders for preaching a sermon against the literal interpretation of the story of Abraham preparing to slay his son Isaac. Note the small "s" in son. I must not have Enid Shears deducing that I must believe in the miraculous birth of Isaac (as well as Jesus) because I used a capital "S". If it would save me from liquidation, I can assure her that I never believed in the miraculous birth of either—except that the birth of *any* baby is miraculous.

My experience in the P.M. church lends itself to repetition a thousandfold in the Unitarian movement. Has that experience taught us nothing? Did we escape from orthodox dogmatism to become equally dogmatic in our unorthodoxy? Frankly I did not. I came into the Unitarian church to seek the truth in matters on which I was sceptical and to find an acceptable balance between faith and reason.

There are many things on which I am still doubtful—which is one reason why I should be so hesitant to "ruthlessly uncover" (as Malcolm Butt puts it) beliefs so conscientiously held by fellow Christians.

I may not like what they believe, but I hope, like Voltaire (if it was Voltaire), I would defend their right to believe them with my last drop of blood.—Yours,

Hassocks, Sussex. *Ernest Green*

God in the Wreckage

SIR,—Mr. T. M. Wardle puzzles me. He seems to commend the existentialist theologian for finding God in the wreckage, but to condemn the liberal theologian for believing and teaching that He was there all the time.

What happens to the existentialist when he encounters God "at the limit of everything"? Does he still remain as woebegone as before? Or does he become a liberal theologian, aware of the tragic element in life but not obsessed by it.

Liberal Christians come to their convictions through an experience of real life, but feel no need to exaggerate the tragic at the expense of the gracious elements.—Yours,

Huddersfield. *Lionel O. Reed*

News Review

Induction at Swansea

There was a large attendance at the Unitarian Church, High Street, Swansea, on Saturday, January 31, at the induction of the new minister, the Rev. Leonard Baker Short, formerly of Aberdeen, and at the welcome meeting that followed.

The Mayoress, Mrs. William Evans, represented the Mayor at the induction service, and was later joined by the Mayor, Alderman William Evans.

The right-hand of fellowship was extended to Mr. Short on behalf of the members by Mr. Raymond Henson, chairman of the congregation.

The charge to the minister was given by the Rev. W. J. Carter, of Newport (I. of W.) and the charge to the congregation by the Rev. J. Martin Hall, Horsham.

The soloist at the service was Mrs. Rose King, with Mr. Caradig Williams at the organ.

At the public meeting, greetings were extended to Mr. Short and to his wife, also an ordained minister, by Mr. L. J. Drew, Swansea Director of Education, who spoke on behalf of the Mayor and Mayoress and on his own behalf, having known Mr. Short in Aberdeen, by Mr. C. Rosser John, chairman of the church trustees, the Rev. Gwynfor Thomas, chairman of Swansea Congregational Ministers' Fraternal, Mr. Thorne of the Society of Friends, Mrs. James, President of the South-East Wales Unitarian Society, the Rev. Simon Jones on behalf of the Pennard Church, and the Rev. J. D. Jones, Principal of the Presbyterian College, Carmarthen.

Mr. and Mrs. Short will reside at the manse recently acquired by the trustees at 172 Mayals Road, Blackpill, Swansea.

Having made a double acquisition, the church at Swansea looks forward with the greatest confidence.

Social Service Department

The Department met at Essex Hall on January 19th, under the Rev. P. C. Whiteman's chairmanship. It was reported that the study of "The Churches and Social Services" had been completed and was now in the printers' hands. It was to be circulated to ministers and delegates attending G.A. meetings, where it would be discussed at the Friday morning session. The second report for which the Department had been responsible, and which arose from last year's "Call to Freedom" resolution, was nearing completion and would be presented to the Council in February. The Council was asked to take similar steps in regard to its publication to that taken on the first report. It was hoped that congregations and branches of Women's League and Y.P.L. would place bulk orders for copies of the report on "Social Services" so that its practical proposals could be discussed at the local level.

Liaison with Hibbert Houses had been effected by the appointment of the Rev. Arthur Peacock to the committee of that body. Mr. Peacock reported on the present situation of the work being done in Cyprus and of the urgent need for personnel to assist the Rev. Griffith Sparham. It was felt that it would be an excellent thing if such personnel could be recruited from our churches, and it was urged that steps ought to be taken by Hibbert Houses to keep the churches informed on the very useful work which was being done.

The subject for the Department's annual meeting in Leeds will be "Community Problems in New Towns". The speaker will be announced later. The Rev. P. C. Whiteman has been invited to serve for another year as President. The vacancy on the committee caused by resignation of Mr. J. Thackray has been filled by Dr. Ernest Green, of Ditchling. Dr. Green is a former general secretary of the Workers' Educational Association.

Mrs. Florence Mary Higgins

By the passing of Mrs. Florence Mary Higgins, on January 24, the world has lost a genuinely good woman and the Lye congregation a loyal and devoted member. A daughter of the late Rev. Isaac Wrigley, who ministered at Lye from 1891 to 1904, and a sister of the late Rev. Edward E. Wrigley, she was a graduate of Leeds University, and for some years was actively engaged in the teaching profession at schools in various parts of the country, including Channing House.

After her marriage in 1919 she became increasingly interested in cultural and social organizations in Lye and Stourbridge. In all these various ways she gave of her best, and we are proud that so worthy a woman should represent the fruits of the Chapel's culture. She will be greatly missed by the Lye congregation who, along with others, will think of her in days to come with affection and warm regard, and as one who, in the daily round and common task, strove valiantly to put into practice the truths of the religion she professed.

The funeral service on January 28 was attended by the Mayor of Stourbridge and members of the Borough Council, by representatives of the numerous organizations with which Mrs. Higgins had been associated, and by many friends and townspeople. Cremation followed at Lodge Hill, Birmingham. The Rev. Charles Simpson officiated on both occasions, and at the memorial service on February 1.

C.S.

Maud Wright

After many years of suffering, borne with exemplary patience, cheerfulness and fortitude, Maud Wright has gone from us, leaving behind the memory of an unselfish life, devoted to the duties which met her day by day in the course of her husband's ministry. She was at all times a tower of strength to him, and the shadow of a great rock, sharing the joys and the sorrows, the burdens and anxieties of him and his people. Always reluctant to mount the platform or the pulpit, she gave herself without stint to her home and the pastoral care of the Church, and brought beauty and grace to the sinful and desolate ways of the world.

One of her outstanding characteristics was her cheerfulness and love of fun. She could laugh, though never unkindly, at the foibles and idiosyncrasies of people, and she had, above all, that saving grace which knew how to laugh at her own.

She could tell a story against herself with immense delight and laugh with a boisterous and infecting laughter. To weep with them that weep was but part of her task. To rejoice with them that rejoice, and to help those that weep to rejoice also, was for her a sacred obligation.

After years of incapacity and pain, borne with courage, she wrapped the draperies of her couch about her and slipped away, to keep her tryst in a larger life with the one she loved and served in this affecting pilgrimage of the ministry.

L.R.

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

LITTLE MAN WHAT NOW?

By Eileen Kielty

ONCE upon a time there lived an ordinary man in an ordinary house in an ordinary town. Even his favourite football team was an ordinary one, ending each season about the middle of the Second Division. But as there is really no such thing as "just an ordinary man" it is not surprising that he had some extraordinary notions. He worried about things, not simply the gas bill or the effect on the neighbours of his son's gramophone record collection; though the latter was certainly shattering and he couldn't help a sneaking sympathy with the neighbours' point of view. But somehow he managed also to care about "remoter" problems. His friends knew what worried him. There was, for example, food. Now he was very fond of his food, especially steak and kidney pudding which he liked to have on Saturday just before a match. It would have been understandable, as his friends pointed out, if he had been concerned because he didn't get it or because he couldn't afford it.

"No," he would say, "that's not it. It's all those who never have any that worries me".

And off he would go talking about all the millions who never have a square meal in their lives. His friends teased him about it. "What's the good of *one* steak and kidney pudding among all those thousands? You're not Lord Nuffield". And they patted their own comfortable stomachs and settled back in their armchairs.

The little man had to agree that he couldn't compare with a Nuffield. He could, of course, give up smoking, but he had tried it once and at the end of a week his family had practically forced a cigarette between his lips, so irritable had he become. So instead of making a grand gesture he made little ones. He collected ship halfpennies one year and sometimes he walked to the fare stage and saved a penny.

It was not spectacular. Maybe his contribution to his Church's collection for United Nations Organizations was not very large. Maybe the few bottles of milk it bought did not go far among the thousands of babies born every day. But it was a drop in the ocean of want.

★

He used to go to meetings about the bombs. He wasn't a pacifist and he'd had a go at Hitler. But he was "fond of being alive". "After all", he said, "if they dropped enough of those things that would be the end of everything". And he heard the cry of the curlew and felt the spring of the turf. That there should come a time when no one would ever have these pleasures. . . . As he put it to his friends, "There'd be no more watching Stanley Matthews because there'd be no you and no Stanley either". Of course he was too old to join in the protests at Swaffham, besides he didn't altogether approve of them. But he did go to other rallies, though sometimes it wasn't easy. There he was, sitting in front of the fire with his shoes off and his slippers on. "It's a nasty night out", his daughter was saying, and he sighed. "You don't *have* to go to that meeting, dear", his wife said comfortably. Of course he was free to go or not to go. He was free to do what he ought to do and because of that he went.

He was never asked to be on the committee, and they probably didn't think of him as one of their most valuable supporters. The little man had no higher opinion of his own importance than they. But they were all wrong. They had forgotten one important fact. Without him and his like the committee would never have had anyone to organize and no worse fate can overtake an organizer. His friends thought him daft.

"Honestly," they would say as he held out a pen and a petition, "what is the good of it all? I'll sign but where will it get us?"

"Look," said one, "they'll never use it and if someone is mad enough to try, nothing you or I can do, chum, will ever stop them."

"You're a fool," they told him good naturedly. "Do you think your attending a meeting makes any difference? Do you think President Eisenhower or Khrushchev are interested?"

"Well . . .", began the little man.

"You'll die of worry. Anyway, we came for a whist drive—your turn to deal."

★

His friends thought him a pessimist but he was really a cock-eyed optimist. He believed what he did mattered. He even went so far as to vote at local council elections and that is a really optimistic thing to do. Of course, his friends believed in democracy and even voted—sometimes. But no one could call the ordinary council elections exciting and rain is a very effective deterrent to the average democrat.

And so he lived out his life—and his religion—the ordinary little man, not just having freedom but using it. A bit of an eccentric, perhaps, but well thought of by those who knew him. When he died the skies did not darken nor did the teleprinters tremble into activity. Too few had ever known that he was alive for the world to be concerned by his death. Yet he had his part in the future. And without such as he there won't be any future for *ordinary* little men anywhere.

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 15, 1959

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
Aberystwyth, New Street, Meeting House, 11, Rev. J. Coram Davies
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. R. E. Goddard
Billingshurst, Free Church, High Street, 11, Mr. A. G. Tarrant
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (February 22), Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Mr. A. Benton
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Bolton, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Rev. John Hinkins
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. B. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Rev. Roy Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, Mr. John Pickston
Cheltenham, Bayshill Unitarian Church, Royal Well, 10.30, Sunday School, 11 and 6.30, Rev. John M. Quirk
Chester, Matthew Henry's Chapel, Trinity Street, 11 and 6.30, Supply
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Edric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Rev. W. Waddington
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. T. J. Jones
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whitehead
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkham
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. G. D. Forty
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluge
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John L. Brown
Glossop, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
Gloucester, Barton Street, 3, Rev. J. M. Quirk
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 10.45, Rev. J. B. Jenkins
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennis Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6, Rev. J. B. Tomkins
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Pugh
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Wardle
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Lewes, Westgate Chapel, 11, Rev. Basil Viney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kershaw
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. C. A. Piper
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morrison
Liverpool, Gateacre Chapel, 11 and 6.30, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
Liverpool, Hope Street, 6.30, Rev. A. Williams
Liverpool, Ullet Road, 11 and 6.30, Rev. L. B. Short
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. F. Hankinson
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
London, Forest Gate, Upton Lane, 6.30, Mr. Frank Lewis
London, Golders Green, Hoop Lane, 11, Mr. J. Robinson, 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Gorman (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mair
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford High Road, 11 and 6.30, Rev. T. E. Dalton
London, Islington, Upper Street, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. R. W. Sorensen
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Mr. S. R. Martin
London, Mansford Street Church, Bethnal Green, 6.30, Dr. James Grimes
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. Arthur Peacock
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30 Rev. R. Taylor
Lytham St. Annes (Ansdell), Channing Road, 11, Student
Macclesfield, King Edward Street, 10.45 and 6.30, Supply
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Mr. Wm. McMillan
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield (February 22), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 3.15, Rev. David C. Doel
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Toone
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 2.30, Rev. John Mather
Northampton, Kettering Road Church, 6.30, Mr. A. W. Kerby
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Kersley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dumble
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. Stephenson
Ringwood, Hants., The Meeting House, 11, Rev. Francis Terry
Rivington Chapel, Nr. Horwich, Lancs., 3, Rev. R. T. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. E. Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Mr. J. Fairhurst
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorell
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, ——
Southend-on-Sea, Darnley Road, 6.30, Mr. J. Hallam
Southport, Portland Street Church, 11 and 6.30, Supply
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Mr. E. E. Lloyd
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swansea, Pennard Free Christian Meeting House, 11, Supply
Swindon, Swindon Hall Road, 10.45, Student, 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kerby
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Fisher
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Devotional Service, 6.30, Mr. A. R. Patterson
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. R. J. Williamson
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
Whitby, Flowergate, 2.30, Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Mr. C. H. Sykes
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Emerson, Manse Telephone LX 5121
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
Wellington, Service suspended — Enquiries — Mrs. Warren, Tel. 41-272

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School: 7, Service, Rev. Maurice C. Barnes

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Bookings for whole or any part period welcomed from Lay Preachers and others interested
(No charge for Lectures only)

Programme and details from : P. J. Spencer, 114 Beeches Road, West Bromwich, Staffs (Tel. 1983)

NOTICE :—The Annual General Meeting of the National Union will be held at Manchester College (Junior Common Room) on Saturday, March 28, at 2.30 p.m.

Preliminary Notice

Retreat, Unitarian College, Manchester, Monday, July 13 to Friday, July 17, 1959. Please send names provisionally to Mrs. Dickin, 19a Hermitage Street, Crewkerne, Somerset, as soon as possible.

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Blake—On February 1, to Monica and John Blake, of Estancia Condor, Rio Gallegos, Argentina, a son—Michael Locke.

Free Christian Church, Doncaster

The above Church is desirous of obtaining a Ministerial settlement.

The Ministerial Committee of the General Assembly has been informed.

Enquiries : Mr. S. B. Shepherd, 33 Alderson Drive, Doncaster, Yorkshire.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

ANNUAL MEETINGS

LEEDS : Tuesday, April 7, to Friday, April 10

PRELIMINARY NOTICE

THE ANNUAL MEETINGS of the General Assembly will be held as above. The formal notice has been sent to all Ministers, Church and District Association Secretaries, etc. The Annual Business Meeting will be held on Wednesday, April 8, at 10 a.m., in Oxford Place Chapel, Leeds. Resolutions intended for the Agenda must be sent in writing by February 28 accompanied or quickly followed by the names of the mover and seconder.

Essex Hall,
1-6 Essex Street,
London, W.C.2.

John Kielty (Secretary)

Holidays

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